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BAAM

Boston Anti-Authoritarian Movement
A General Anarchist Union in the Boston Area



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Photo by JB Infernal



Neo-Nazi Rally in Boston Stopped

A Statement from the Boston Anti-Racist Coalition

Greetings Boston,

We are proud to say that with few resources, but an enormous amount of support from the people of Boston and all over the northeast, we were able to push the white supremacist Patriot Action 2009 event out of our city. The nazi sponsors, East Coast White Unity and Volksfront, sought a venue in the largest city in New England, our fair Boston. However, after we and our supporters publicized their venue of choice, a VFW post in Southie, they had to settle for hosting the event in Loudon, New Hampshire.

The original plan this hate group had for the VFW in South Boston was for there to be a show, and meeting of white supremacists from all around the United States. This meeting was going to have speeches from prominent white supremacist leaders such as the scumbag, Billy Roper. However the racist organizers from the Boston area had to pack their bags and drive 75 miles away from their homes, and their initial host city, dragging visiting nazi slime along with them. Their journey, however, was far from direct. As a means of keeping their location secret, they made their way to a Target parking lot in Woburn and then on to a Walmart parking lot in New Hampshire, near where the venue was located. Then, just as before, they rented out a hall under false pretenses, this time an American Legion hall.

Infamous white nationalist and the aforementioned speaker Billy Roper says the event drew 200 people. We say let's see the evidence. Only about a dozen cars were count-

ed making the long trip; while they may be clowns, they're not magicians. Billy Roper is also the man who stated "That's right, Boston, the racists are coming!" the same idiot who now states "The show went on as planned."

Sure, if by "Boston" he meant "Loudon, New Hampshire," and if by "went on as planned" he meant "driving 75 miles away from the metro area."



Billy Roper giving a hate speech at a neo-nazi rally. Not in Boston, though.

Community organizations within Boston reject racism and any hate that comes into our community. These nazis and white supremacists were not welcomed into the community thanks to the people who called the VFW and Hotels to inform them about the

nature of these people and this event. Even the *Globe* and *Herald* go into the frenzy.

We want to thank all the organizations, individuals and media that lent their people, their intel, and their support for this action. In particular, we want to thank the hotel employees who came forward and outed fascists staying in their work places in East Boston and Peabody.

Without their efforts, we may not have gotten as far as we did.

Sincerely,
The Boston Anti-Racist Coalition

The BAAM Newsletter

is the monthly publication of the Boston Anti-Authoritarian Movement, a general union of Boston anarchists. Our publication aims to spread anti-authoritarian ideas and practices, and to report on the social struggles of workers, tenants, students, radicals, and others resisting the repression of the state, bosses, landlords and banks.

BAAM Subscriptions

In striving to make our publication sustainable, we are offering yearly subscriptions, sent to your door for the sliding scale cost of \$12-15. We also provide free email subscriptions. Email Jake at Trenchesfullofpoets@riseup.net for more information, or send checks or well-concealed cash to:

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WHO'S THE DUMMY NOW?

Police Overreact, Deactivate Mannequin

by Jake Carman

On March 31st, a brand new organization called Mannequins for Climate Justice chained a dummy to the door of a Kenmore Square Bank of America (BOA) with a bike lock, setting in motion a bizarre chain of events.

According to BOA receptionist Kim Mulaney, the dummy was already chained at 8:30 when she arrived for work and an officer standing on the corner had not yet noticed it. Caleb Daniloff of Boston University Today writes that bank employees called the police at 8:37. Though the bank had not yet opened, mainstream news sources such as the Boston Globe reported that, "Customers and workers at a Bank of America branch were kept inside," until the ordeal was over. Furthermore, this branch should be fined for fire code violations if it truly has only one exit.

Police rushed to the scene and shut down all of Kenmore Square—taping off the area and blocking traffic—followed closely by ambulances, swarms of reporters and even news helicopters. Next, according to the Boston Phoenix, "bomb squad guys—one in a full space suit, plus their bomb-killing robot—were called in," adding to the absurd spectacle.

The bank and surrounding area remained closed for much of the day, and police eventually succeeded in removing the dummy, but the bomb squad discovered no explosives. The dummy, who wore a Red Sox hat and a shirt that read, "Real Dummies Evict People and Fund Climate Chaos," had only this say to police during questioning: "Even a dummy like me can see that Bank of America's massive loans to coal companies and support for the epidemic of foreclosures and evictions

has to stop now... Bank of America seems determined to be so evil it's almost comical, but people resisting the bank's practices will have the last laugh."

When asked about the motives of the act, Captain William Evans of the Boston Police Department told Daniloff, "I'm sure it had something to do with the economic crisis going on in this country."

Captain William Evans blamed the protesters for creating a dangerous traffic issue: "What bothers me is people have to get to hospitals, whether they're having babies or heart attacks, and some prankless (sic) joke like this can cause death and some tragedy." But was it the activists and their dummy that blocked the roads in Kenmore Square, thus hindering ambulances access to hospitals? Or was it the overreaction of the police that closed down this busy section of the city in a paranoid frenzy, reminiscent of the Cartoon Network "Mooninite Bomb Scare" of January 2007? Regardless, the police reaction and resulting media hype made the statement of these climate change protesters more powerful than it ever could have been had the authorities just cut the lock off the door like logical people. As Lyette Mercier of the Bostonist points out, "First Lite Brites, now dolls? Maybe the bomb squad needs a tutorial on toys vs. bombs."

Bank of America spokesperson, Anne Pace, told the Boston Herald: "Bank of America respects the rights of individuals to demonstrate peacefully. While Bank of America does not agree with these individuals' position, we respect their right to voice them. However,

we find all acts of vandalism to be unfortunate and unproductive." The Boston Herald added, "In response to the note's slam on Bank of America's environmental record, Pace pointed to the company's \$20 billion, 10-year initiative to fund renewable energy." Our readership at the BAAM Newsletter need only flip through our past issues to learn that BOA has given well over 7x that amount to coal companies like Massey Energy, Arch Coal and Peabody Energy.

Captain Evans told BU Today that police are reviewing Kenmore Square area surveillance cameras in an attempt to identify the activists. "When we apprehend them," he says, "they will be charged with crimes."

The BAAM Newsletter staff applauds Guy Fox, as multiple news sources call the dummy, and his accomplices for their ingenuity, creativity and daring. Above all, we call a toast to their effective direct action against the greedy capitalists. To the end of the big banks, the recession, foreclosure crisis, and environmental devastation they've caused! Long Live Guy Fox!

It's Robots Vs. Mannequins!



"People are dying everyday. This isn't a joke. Not only does Bank of America need to stop, but as a society we need to stop relying on exploitation and capitalism to meet our daily needs." Anonymous Climate Justice Activist

For some extra laughs, here's some "Tweets" from the BPD's new "Twitter" txt message network, handpicked by the Phoenix:

@BuddMeyers: Bomb scare in Kenmore Square. Yankee fans?

@toddcuff: Police are disarming a bomb in Kenmore? Crazy! This is f'ing with my coffee purchasing, and my spotless record of not getting blown up.

@jonscott2008: Bomb scare at Bank of America in Kenmore Square. Comm Ave shut down. Someone in Boston not happy w/bail-out?

@BostonPhoenix: Hope bomb scare doesn't set a precedent. If BPD starts blowing up every dummy in Kenmore Square, there'll be no BU students left.

THE GLOBE IS ON ITS DEATHBED

by Jeff Reinhardt

The globe is on its deathbed as we speak. I am not referring to our planet, which is being pushed ever closer towards annihilation, but rather the newspaper, *The Boston Globe*. On April 3, executives from the New York Times Co., the current owners of *The Globe*, announced that unless the paper cut its costs by \$20 million, the daily paper would be pulled from newsstands across New England.

The New York Times Company (NYT CO.) asked for pay cuts for all union employees ranging from 5-20%, elimination of contributions to 401(k) plans and pension funds, a \$1.5 million dollar cut in healthcare coverage, fewer holidays and sick days, extended work weeks, a 50% decrease in severance pay, and an end to lifetime job guarantees, as well as new rounds of layoffs. Meanwhile, at the Times, employees are receiving a 5% pay decrease and an increase in holidays.

The NYT Co's ultimatum sent shockwaves through Boston and greater New England, as well as in the newspaper world. So far, the unions have not agreed to the demands. "The New York Times Company is threatening to shut down *The Boston Globe* while also bullying the workers who have made it one of the premier newspapers in America," said Daniel Totten, President of the Boston Newspaper Guild. As it happens all too often, the workers are the first to be targeted for company losses.

Reactions to the news have varied across Boston and New England with some convinced the paper itself is at fault for its demise, others blaming the NYT Co., while still others see it as just another step in the downfall of print journalism. *The Rocky Mountain News*, Denver's daily paper for almost 150 years, recently folded. Many other papers are facing similar fates.

The Globe, founded in 1872, has been floundering recently. They lost \$50 million in 2008 and are projected to lose \$85 million in 2009. Its difficulties are varied and complicated; in addition to significant loss of ad revenue, exacerbated by the onset of the financial crisis in September, there is the in-

ternet, which allows for free, instant access to news from a seemingly infinite number of sources. In fact, *The Globe* has been at the forefront of the internet-news movement and its website, Boston.com, is one of the most successful newspaper websites in the U.S., offering its content online for free. Despite the printed paper ranking fourteenth in the nation for circulation, the website is the sixth most read online newspaper in the country. Still, print publications across the country have been financially burdened by the world of internet news.

Then there is the fact that *The Globe* is owned by *The New York Times*. In 1993, *The Globe's* owners sold the paper to the New York Times Co. for \$1.1 billion. The deal was considered a success for the NYT Co. in the 90s, with *The Globe* bringing great profits, but it has since become a burden.

Even executives at *The Globe* have recently announced concessions to keep the paper afloat. Over 200 managers including publisher P. Steven Ainsley, who made almost \$2 million dollars in total compensation last year have offered to turn down all bonuses, although, as of yet haven't taken any actual pay cuts. Executives at *The Times*, who raked in millions in 2008, including President and CEO Janet L. Robinson, who made \$5,597,491 in 2008, have not announced any concessions.

This is but one reason the unions shouldn't succumb to the NYT Co's absurd demands. Wouldn't giving in to these demands reinforce the top-down power structure in the news industry and open the doors for even more drastic cuts in the future? The unions are in a tough spot, though; by not giving in to the demands of the NYT Co. they are essentially allowing the paper to be shut down. In this sense, there is almost no way out for *The Globe*. Its expiry is near inevitable.

The question remains: is the (possible) fall of *The Boston Globe* a good or a bad thing?

Many have a hard time conceiving Boston

without its most beloved and oldest newspaper. It is a cultural icon of Boston, a point of unity, an intersection of our various ideas, a historical artifact. For some, it is a part of daily life, central to existence in this city.

Another reason for trying to save *The Globe* comes from the fact that without it, the media will be further consolidated, giving Bostonians fewer options on news sources. I don't think it's conceivable that *The Boston Herald*, a struggling right-wing tabloid, would be able to take its place. Thus we would be left with the *Metro*, a free commuter paper and the only other daily, which derives virtually all its content from the AP wire. Then there are the alt-weekly papers, which seem to have weathered the storm slightly better. Most have cut back in pages, or paper size, but still continue to generate revenue. *The Boston*

Phoenix, arguably the most left-wing commercial paper in Boston, is distributed for free, and actually cov-

ered the protests at the Republican National Convention [see also BAAM issue #13]. Still, many see the Globe's collapse as another nail in the coffin of democratic media.

Nevertheless, *The Globe* is a key part of a major media conglomerate. Accusations of being "left wing" are far from true and the Globe, for most part, tries to stay centrist. Centrist, in the U.S., means that *The Globe* is essentially a pro-capitalist, pro-big-business, corporate media outlet. It has done few or no favors to activists, radicals, or alternative media advocates in Boston. It avoids covering dissent and has stuck by the status quo. With its many Pulitzer prizes, it has avoided letting any truly revolutionary voices onto its pages.

Print publications are important to any revolution. Independent print publications are even more crucial. Underground newspapers have helped spur revolutions in other countries, fostering face-to-face interaction between neighbors as ideas and copies are handed off from person to person, building community in a way that is uncontrollable by

**Is the (possible) fall
of *The Boston Globe* a
good or a bad thing?**

the government. Mainstream papers in the U.S. have entirely different functions. True, there is a certain level of skilled investigative reporting that has been indispensable in provoking social and policy change and that has informed members of various movements, but the vast majority of our media is under corporate control.

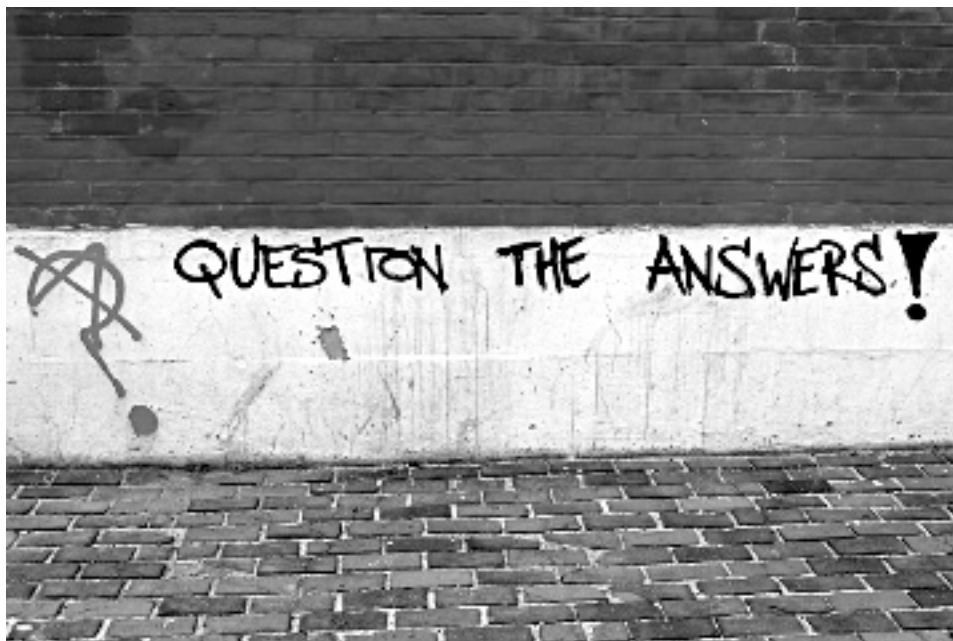
What about the internet? Won't people just get their news from their computers? Can't all news media just exist on the utopian plateau of the internet?

It is possible that *The Globe* will survive as an internet-only resource. However, there are implications to the internetizing of news that are unsettling. First off, like it or not, the internet is not free and not everyone has unimpeded access to it. Furthermore, when the government wants to, it can step in and basically shut down any material that isn't to its liking (read about the threat to "net-neutrality" at www.savetheinternet.com). This is the case with wikileaks.org, a website that publishes leaked documents from whistleblowers for all to view. The website is consistently suspended, muzzled and shut down by governments. Only through constant work by some dedicated folks does the website remain up.

Also, internet media have the tendency to further atomize our society. We can all get our custom-tailored news through feeds and Google and blogs and facebook. This is great for those who seek out information on critical current events, but it also consigns others to an endless parade of silly cat videos on youtube. Distributing newspapers in the streets gives a social movement a presence in neighborhoods that the internet simply cannot. By existing in real time, it can help to break down the barriers of social interaction, all too prevalent under capitalism, and tear people away from their computer screens, back into forms of interaction that are healthier and that have been working fine for millennia. Because while one must seek out internet media, print media have the ability to seek out and confront individuals, to challenge them, and hopefully break them from their stasis.

Here in the U.S., we still have "freedom of the press," but as time goes on, the infringements on this freedom have become painfully obvious. *The Globe* itself cannot publish certain material because it would lose more advertisers, and this is a conundrum with all commercial media.

Perhaps the passing of *The Globe* will open doors for more independent print media in Boston. Perhaps independent publications such as... ahem, the *BAAM Newsletter*, could find a new audience among people who miss *The Globe*. Perhaps we can fill the void in people's hearts for real print media. Here at the BAAM, we certainly hope so.



Piece of anarchist graffiti spotted on a housing project in Brighton. These ?(A)'s have been seen popping up all over the city as well all across the country recently by many street-writers. The new street art has often been tagged with different messages such as "Question the Answers" (above), "Question Authority", "Question Capitalism" and various others. In an exclusive interview/run-in with one of the movement's graffiti-writer's "Ronin"; z mentions, "The other day, I spotted a ?(A) piece that asked; 'Question: Why aren't YOU tagging these yet?' which brought up a pretty good point to my mind: Why aren't we all out there beautifying our streets with art and circle A's and show them whose streets these really are?" -J.B. Infernal.

The Lucy Parsons Center: Boston's Radical Bookstore

by Sublett

The Lucy Parsons Center is Boston's collectively run radical bookstore and community space. Named after the famous anarchist organizer and IWW co-founder, the LPC is entering its 40th (they think) year of operation.

In addition to selling a wide variety of radical books, zines, DVDs and other literature, the LPC provides meeting space for groups and events. Wednesday night is reserved for radical film screenings, and fundraising events and author appearances happen on a regular basis. Comfortable couches, free wifi and a public internet terminal are available for the convenience of visitors.

Decisions at the LPC are made on a consensus basis at bimonthly steering committee meetings, which are open to any collective member who wants to attend. Agenda items can be proposed in advance by members even if they don't go to the meeting. This system allows members to choose their own level of involvement, neither being forced to assume a greater burden than they can handle nor trapped in a permanent underclass.

In February the LPC set up a computerized inventory system using software acquired from the wonderful people at Red Emma's in

Baltimore. A weekend-long data entry party saw the entire stock categorized, inventoried and reshelfed. Since then an LPC member has added several useful new features to the software.

Currently, the biggest problem at the LPC is finding enough active members to cover shifts. Unfortunately the store is sometimes closed simply because no one is available to work. While several new people have joined the collective in the past few months, they have mostly been offset by existing members leaving the country. To alleviate this situation, the LPC is recruiting trainees to join the collective. Trainees work four training shifts during which they observe the operation of the store, and four double shifts where they run the store with a collective member standing by to answer questions. In addition they write a brief letter of introduction stating why they want to join the collective, and observe at least one steering committee meeting before being voted in.

The Lucy Parsons Center is located at 549 Columbus Avenue, Boston, MA, 02118. They can be contacted at 617-267-6272 or at lucyparsons AT tao.ca. Their web site can be found at www.lucyparsons.org

The American Dream



and the Anarchist Dream

by Jake Carman

Throughout the years, much has been written about the American Dream. We learn from our schools, our families, the churches and the media, that to achieve this dream—namely to own a home, to gain material wealth, and the freedom to buy: to have both leisure and convenience—is to achieve happiness. In a word, the American Dream is to prosper, to carve out a life of prosperity for you and yours in a highly competitive society.

For millions of Americans, this dream is slipping away. The American Dream is being replaced by the stark reality of American Life: a constant struggle to survive capitalism, to have food on the table and a roof under which to sleep. People are increasingly realizing that the American Dream is unattainable. This realization comes from the recent failure of the capitalist system, represented by the global economic collapse and ensuing depression that grips us all by the stomach and the throat.

Except for a small minority of people, the American Dream has never been and could

never be more than a dream. Most people will never achieve the American Dream because it's nothing more than climbing to the top of the capitalist system; and not everyone can climb to the top of a pile of climbers. To maintain the American Dream is to condemn the vast majority of people to a lifetime of thankless toil, to produce for the privileged few their vaunted spoils of leisure and convenience. Without the sweat of the working class, there is no American Dream. Thus, the American Dream is not only a false dream for all but the privileged few, it is also a selfish dream, because its realization for anyone dooms the rest of human society to economic slavery.

The myth of the attainability of the American Dream is perpetuated by those who have achieved it, to keep the rest of us working hard to produce the wealth, leisure and convenience they enjoy.

So let us, then, explore another dream: the Anarchist Dream. Springing forth from the very nature of humanity, a vision of society as old as society itself, it was given a name (Anarchism) late in the process of depart-

mentalization and segregation of civilization into a system of classes, castes and nation-states. The assignment of a name marked the birth of a movement against the slavery and bondage to which the majority of us are subjected.

Our masters consider the Anarchist Dream a dangerous dream indeed. These masters, those leeches who enjoy the benefits of the American Dream by sustaining our nightmare, call it dangerous, foolish and unattainable. In a way, these condemnations are true.

The Anarchist Dream is dangerous—to the rich parasites that live lavishly off of our grief! The Anarchist Dream is a vision for a new, free world, a society where all humans live in equality, where the things we build and grow, and the things that Mother Earth provides her children, are not to be hoarded by the selfish and violent few—bosses, governments, corporations—but to be shared by all. In such a free world, nations and governments will be replaced by the free associations of communities, and neighborhoods, to organize and self-govern as they see fit. The bosses that hold our time and our stomachs hostage will be replaced, but only by us, the workers, organized together in non-hierarchical collectives, unions, and associations as we see fit, so that we may share the products of our labor among ourselves and with our communities; so that we may create that which we, as human societies need, instead of just that which will make our bosses the most profit; so that we may create on the principle of “from each according to ability, to each according to need;” so that we may eliminate the useless jobs, the banks, insurance agencies, and greedy corporations who got us into this mess of poverty in the first place, and re-organize the vital jobs in an egalitarian manner; and so that we can carry out our labor without carelessly destroying the earth, without which humanity—like all other living things—is doomed to a dull and lonely existence on the road to extinction.

The Anarchist Dream is dangerous—for the rich—because in this beautiful dream there are no rich. There are no rich, and there are no poor to them rich. There are no poor, there are no homeless, and there are no hungry, for where there are people with hands, brains, skills and talents, we can create. And where humans can create, we can produce, gather, and distribute vast quantities of all the necessities, more than enough for us to all live good lives. And when we are free, there's no reason not to share. Just look at the things we've already created! Vast cities of skyscrapers, incredible laborsaving technol-



ogy, and inspiring environmentally sustainable methods of producing energy, food and everything else: all of these and more are the accomplishments of an enslaved humanity. Imagine what we can do together once we are free, once we are inventing, not for the profit of corporate bosses, not for the dominance of this government or that military, but to dream up, invent, produce and create for a life of enjoyment for our communities. The Anarchist Dream is dangerous for the rich because the rich cannot control workers infected by it, they cannot dominate societies that fill their cups to the brim and boil over with the revolutionary spirit, and they cannot divide and conquer a people who recognize each other as siblings, siblings for whom life, liberty, health and fate are infinitely intertwined and interconnected in each other. Siblings, without each other we are nothing, but together, we are unstoppable.

The Anarchist Dream is foolish and unattainable—according to the leeches and parasites—because it can never happen. Except it has happened: in short breaths of life in Greece in December of 2008; in Oaxaca, Mexico in the summer and fall of 2006; in the neighborhoods, factories, hotels, restaurants and other recovered workplaces in Argentina, 2001-2002; rising from the Kabylie region and spreading across Algeria throughout 2001, in much of Spain from 1936-1939, in southern Ukraine from 1918-1922; in the countless revolts and revolutions of peasants and workers throughout the middle ages; and for all of human history before the class of parasites was able to establish its dominance over free societies by hoarding food and land with violence and treachery.

The Anarchist Dream, is foolish and unattainable—according to our masters—because if or when we try it, they will throw all of their resources at us—their guns, their armies, their bombs, their tanks, their jets, their missiles—as they have every other time we’ve tried it, and they will destroy us. They will destroy us to kill the ideas in our hearts, to kill the examples of a new world we build by our being, acting, creating and organizing. They will do everything they can to wipe us clean out of existence so that our bad example—bad for them—cannot spread to others, to be planted like the seeds of hardy weeds, or the particles of an infectious virus, to engulf all of society like a forest fire and make life unbearable for the parasites, to burn them out! But they cannot kill us all. Oh, how they’ve tried! But each time, the Idea, the Dream escapes their slippery, sweaty fingers and resurfaces again. They will never kill the Idea, the Dream, nor the rebellious nature of the hardy weeds, constantly trampled underfoot, but always refusing to stay down. They cannot win forever,

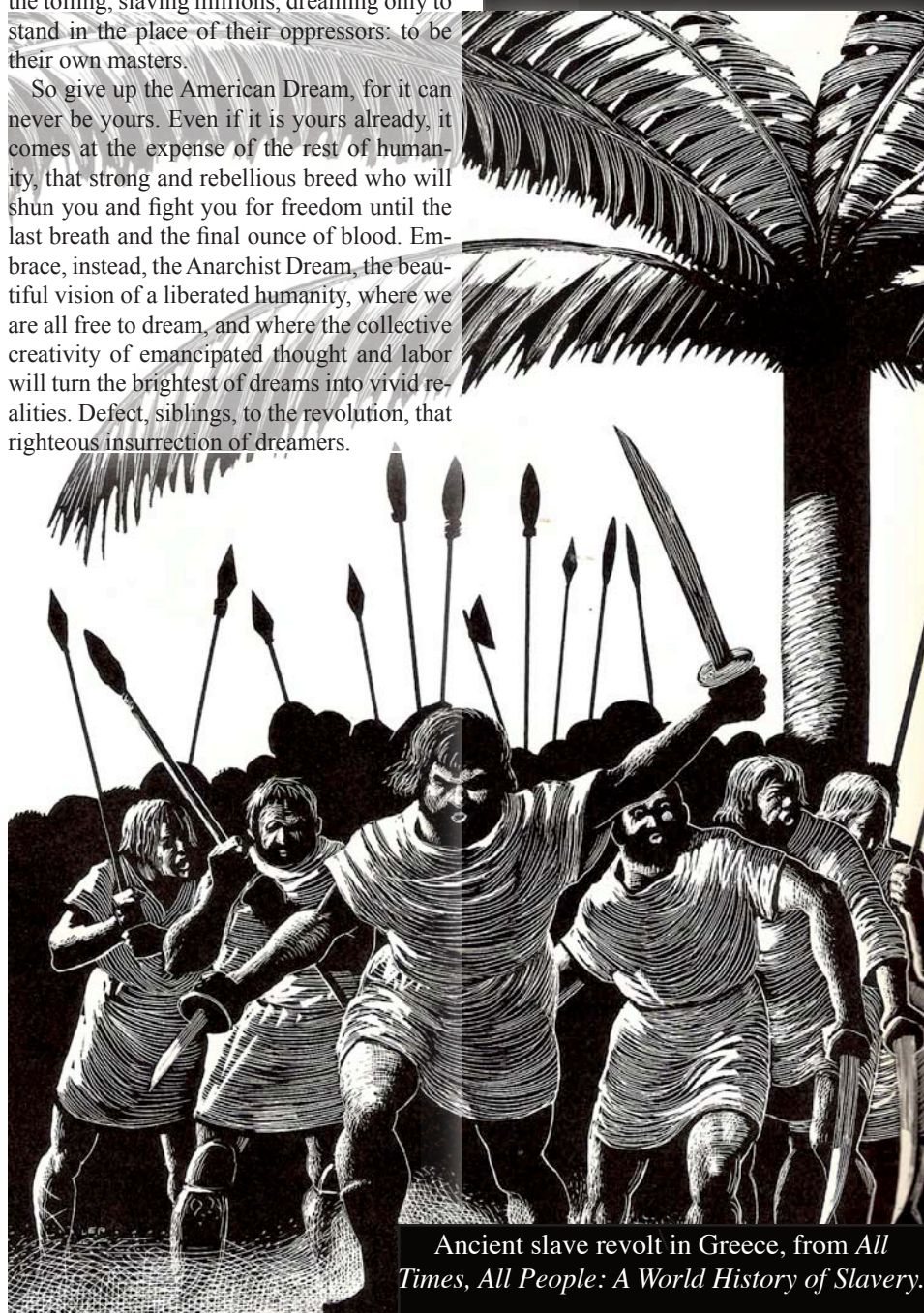
and we will never stop trying, stop fighting, stop rising up. Our day, our Idea, our Dream will come in time. It will pour out of the earth like a vibrant forest; but just like a forest this growth will take time, and right now we’re just hardy weeds with powerful dreams germinating the soils.

We, foolish dreamers and romantics who profess the Anarchist Dream will never give up, for we know another thing they wish we’d forget: while their dream, the American Dream, is obtainable only by the privileged few, our dream includes everybody—even them, if they’re willing to abdicate their thrones and toss their paper crowns aside. Anarchism, by name, nature, Idea and practice, promises freedom and equality to everyone. A far cry from the misplaced dream of the toiling, slaving millions, dreaming only to stand in the place of their oppressors: to be their own masters.

So give up the American Dream, for it can never be yours. Even if it is yours already, it comes at the expense of the rest of humanity, that strong and rebellious breed who will shun you and fight you for freedom until the last breath and the final ounce of blood. Embrace, instead, the Anarchist Dream, the beautiful vision of a liberated humanity, where we are all free to dream, and where the collective creativity of emancipated thought and labor will turn the brightest of dreams into vivid realities. Defect, siblings, to the revolution, that righteous insurrection of dreamers.



(Above) Trolley in Anarchist Spain decorated with the colors of the CNT, the anarchist workers union. In 1936, the CNT armed the workers to resist a fascist military uprising, launching a revolution in much of Catalonia and elsewhere.



Ancient slave revolt in Greece, from *All Times, All People: A World History of Slavery*.

From Abortion Rights to Social Justice

Building the Movement for Reproductive Freedom



A Report on the CLPP Conference

by Clara Hendricks

Reports and Reviews



Drawing by Clifford Harper. Check out his book, *Anarchy: A Graphic Guide*

On the first weekend of April, over a thousand reproductive rights advocates, social justice organizers, and concerned citizens gathered together at the Center for Liberty and Public Policy's (CLPP) annual conference at Hampshire College in Amherst, MA called: From Abortion Rights to Social Justice: Building the Movement for Reproductive Freedom. The conference truly lived up to its title, addressing issues from climate justice to trans issues, immigration, class, sex work and countless others. Connections were drawn between these issues and more, while all were pulled together under the framework of reproductive justice. Rather than having a keynote speaker in the opening plenary on Saturday morning, dozens of organizers spoke briefly about their work, interspersed with performances by poets, musicians and athletes. These inspiring speakers and performers motivated the crowd for a day of learning and strategizing. Rejecting the keynote model in favor of a myriad of voices demonstrates a key difference between this conference and other non-profit based gatherings; CLPP emphasizes a non-hierarchical model for organizing. While some national non-profits were represented, a plethora of collective groups also made their voices heard as speakers, workshop panelists, and tablers.

The one workshop I was able to attend on Saturday (for most of the day I was tabling for the National Network of Abortion Funds) showcased this diversity of group size and tactics. Entitled, "Prisons as Agents of Reproductive Oppression," it featured speakers from the National Asian Pacific Women's Forum (NAPAWF), The Prison Birth Project (in Western Mass), Justice Now!, and The Transgender Intersex Justice Project. An "Ask me about prison abolition" sticker was displayed on the table in front of Nerissa Kunakemakorn, the representative from California's

Justice Now! Kunakemakorn discussed issues of non-consensual hysterectomies and oophorectomies, and the lack of appropriate reproductive healthcare in California prisons. While oddly not addressing abortion, the panelists presented factual information and accounts of the abuses that women, men, and trans-folk experience in prison, where the ability to make choices about one's reproductive health and parenting is restricted. The Prison Birth Project, the most local group represented, reported about the work that they do in the Chicopee Women's Correctional Center, with their Doula Project, Mothers Among Us group, and Community Advocacy work. Vanessa Huang from NAPAWF discussed conditions in immigration detention centers, and Miss Major, a Stonewall veteran and a former prisoner herself, tied it all together, emphasizing that female-bodied people are not the only ones subject to reproductive oppression.

Unfortunately, many of the workshops, including the one I attended, were disrupted by members of the Revolutionary Communist Party, who asked insulting questions and made ignorant comments, often challenging panelists for working on "small issues" and not focusing on the "big picture" of revolution. Although I was not present in this particular instance, I heard several people mention that Party members had not only made similar comments at other workshops, but had personally attacked sex workers who sat on a panel about sex work and feminism. This was all topped off by the ridiculously huge poster of pop-singer Rihanna after her face was beaten to a bloody pulp by her boyfriend, Chris Brown—which image, by the by, was never supposed to have been made public and was doubtless retraumatizing to survivors of similar violence. Was the poster linking Rihanna in some way to the struggle for reproductive justice, or even against do-

mestic violence? No. It basically said, "This is fucked up. Sexism does this to people. Communism/Bob Avakian will end sexism." Luckily they were convinced to take this tasteless poster down halfway through the day, though they continued to display the 11 x 17 version of it on their table.

These interruptions came as a shock to many of the activists present who were not used to disruptions from heterosexist vanguardists, a familiar annoyance to many anarchist groups. Nevertheless, the conference was very uplifting. I was pleasantly surprised to see the familiar faces of many anarchists from as far as Richmond, Virginia and Portland, Maine. Although I still feel as though anarchists need to get more involved in reproductive justice work, it was nice to hear from groups organized horizontally, who are actively involved in these issues. Although it's an entire year away, I'd mark your calendars for next year's CLPP conference, April 9-11, 2010. Not only is the food free, but the conference is too! And until then, keep in mind that there were a ton of groups at this event that are probably hungry for more ideas, inspiration and members. Get involved!

"The question of our souls is old — we demand our bodies, now."

Voltaireine de Gleyre in her essay, "Sex Slavery," 1895

Why Does the U.S. Government Hate its Veterans so Damned Much?

by Adrienne

It never ceases to amaze me how much utter contempt, repulsion and loathing politicians have for the folks they send off to fight and die to protect the interests of government/industry. Though veterans are only around 11% of the adult population here, they make up 25% of the homeless population, with an estimated 300,000 veterans living on the streets. Extremely long tours of duty and disregard for the mental health of service members means that it's more unusual for soldiers to come back from overseas without Post-Traumatic Stress Disorder these days. Those who served in Vietnam around Agent Orange are still suffering its effects (as are their children, without even mentioning the devastation it caused to Vietnamese land and people). You may have heard of 'Gulf War Syndrome,' the aggregate effects that depleted uranium exposure had/is having on Gulf War veterans and their children (not to mention the intended targets of the attacks). Female soldiers have a higher chance of being sexually assaulted in the service by their own colleagues than in civilian life, with at least 30% experiencing rape and upward of 80% experiencing sexual harassment—depending on which study you consult—and any attempts to prosecute gets them persecuted mercilessly. It's no wonder that so many veterans turn to substance abuse. For a swirling vortex of these reasons and many more, veterans are offing themselves on an hourly basis in this country.

These are the veterans who go passively. In issue #15, we reported on what happened to Iraq Veterans Against the War who were trying to add their essential voices to a televised presidential debate; ten veterans and five of their supporters were arrested and a police horse smashed the face of Army Sergeant Nick Morgan, all of whom were subject to the many indignities of the legal—and, for Morgan, medical—system before public outrage got the charges dropped. In the 1970s, hundreds of Vietnam Veterans Against the War were arrested for offenses as innocuous as singing "God Bless America" on the Supreme Court steps.

WWII veterans may have gotten their GI bill, but state hatred of the folks it sends to fight its filthy, fucked up wars goes back further. In June 1932, while the Great Depression was destroying most of the country's citizens, impoverished veterans of the Great War organically gathered in DC across from the Capitol, setting up a Hooverville, or

shantytown, so named after President Herbert Hoover, whose pro-business policies were widely blamed for the Depression. Tens of thousands of veterans and their families of all racial backgrounds, from North and South, from as far away as California, Washington and Oregon, harmoniously converged together with faith that the federal government would relieve their desperate poverty by paying what was promised to them, albeit 13 years late. "We were heroes in 1917," a Bonus Army marcher observed, "but we're bums now." Regrettably, J. Edgar Hoover was working behind the scenes, convinced that those who weren't communists were criminals and those who weren't criminals were communists. Upon J. Edgar Hoover's advice, in July 1932, the Attorney General ordered the eviction of the Bonus Army veterans. Under the command of General Douglas MacArthur, with tanks commanded by George S. Patton, a new generation of state employees fired on and gassed the veterans and their families, poisoning them like rats, shooting adults and children down like dogs, bayoneting stragglers and burning the shacks and tents they had lived in.

Hatred of veterans has affected my own family. My dad is a veteran, but last I checked he was singing the mellifluous praises of a president who was busy shutting down the VA clinics that save dad's insurance-free, greasy meat-eating ass from all his numerous heart attacks (we don't talk anymore). I'm less interested in that than in what I discovered this semester doing family history research for one of my graduate seminars. Turns out my great-great-great-great-great-great grandfather, Jacob Spicer, spent 6.5 years as a private in the Revolutionary Army in New York State. When I pulled up his antediluvian pension records, however, I found the most depressing testimony from 7g-gramps, who showed up in court at age 63 in 1820 to ask for relief. The man and his family didn't have a pot to piss in—I know because they made him itemize all of his worldly possessions down to his shaving knife.

"Real estate have I none. Income have I none except my pension ... I live on ... 23 acres at sufferance, paying no rent and having no lease ... I have no occupation or trade, but have heretofore been a day laborer for my support and am very much crippled and diseased with a severe Rheumatic complaint which incapacitates me from maintaining myself by



my own industry ... I have ... a wife named Sarah aged 61 years who has been feeble and unable to support herself by labor for the past thirty years and until I received my pension have been in part sustained by charity."

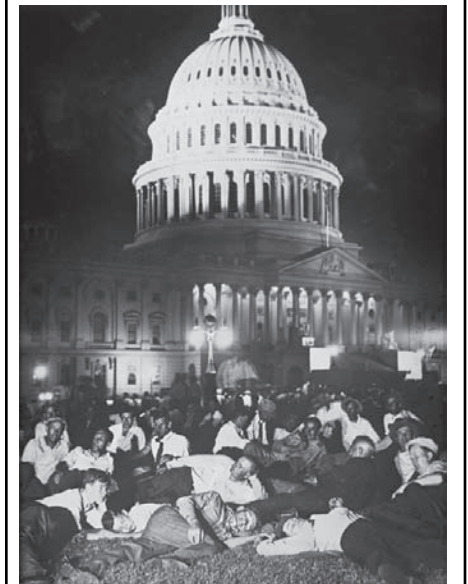
Jacob Spicer seems to have passively accepted raising five children and many more grandchildren in abject economic misery after fighting a war for freedom. Other veterans, however, rose up in Pennsylvania and Western Mass, demanding a piece of the freedom for which they had sacrificed so much. Shays' Rebellion was crushed; its rebels were shot, imprisoned, fined, and sentenced to death. The Philadelphia Congress fled the protest march of hundreds of angry, unpaid veterans, retreating to the safety of Princeton, New Jersey. As for 'the mutineers?' Within two weeks they were 'brought under control without much bloodshed.' I intend to find out if 7g-gramps was involved in a mini-uprising of veteran officers in Newburgh, New York in 1783, which was quelled by a personal appeal from George Washington. Spicer's involvement is unlikely, though, considering his lowly status as private.

It really rankles the power structure when veterans organize to protect their own rights. The state wants service members to fight, appear in some photo ops, keep their fucking mouths shut or, better yet, die. Veterans are the people who have given the most to the state and whom the state has therefore failed the most. Those veterans who realize this are critical voices in our struggles against state repression.

"Fight the Rich, Not Their Wars!"
— t-shirt slogan.

"It is better to die on your feet than to live on your knees." — Emiliano Zapata

Bonus Army in Hooverville in Washington, DC



CALENDAR: GET INVOLVED

Every Monday:

Papercut Zine Library meeting, 7:30pm, 45 Mt. Auburn St., Cambridge

First Tuesday of Every Month:

BAAM meeting, 7pm, Lucy Parsons Center, 549 Columbus Ave, Boston

Second Tuesday of Every Month:

Anarchist Black Cross meeting (defense and prison abolition group), 8pm, 45 Mt. Auburn St., Cambridge

Every Wednesday: Free Radical

Film Nights, 7pm, at the Lucy Parsons Center, 549 Columbus Ave, Boston, Ma

First Sunday of Every Month:

Rising Tide Boston meeting. 5:30pm @ The Lucy Parsons Center 549 Columbus Ave, Boston

Second Sunday of Every Month:

2pm Industrial Workers of the World meeting. Lucy Parsons Center, 549 Columbus Ave.

Third Sunday of Every Month:

BAAM work and activity day, 1pm. Locations being arranged, email Jake at trenchesfullofpoets@riseup.net for info.

Every Friday:

Food Not Bombs free community meal, 4-6pm, Boston Common, Park St T Stop

April 21

Prisoner Support potluck @ the arsenal hall in Brighton. 7pm. Email Jake at trenchesfullofpoets@riseup.net for directions.

April 23

Community Meeting about the future of the Papercut Zine Library. 7:30 pm at the Democracy Center, 45 Mt. Auburn st., Cambridge, Ma. Please come and bring your ideas if you would like to see Papercut, a free lending library of independent publications (with a HUGE anarchism section!) able to stay open for the long-run.

April 23

Ending the Prison Industrial Complex (EPIC) forum at the Cabral Center on the Northeastern University Campus. 6:00 P.M.

April 24

Book release by Mumia Abu-Jamal: *Jailhouse Lawyers*, with several dynamic speakers including Soffiya Elijah, music and a Martial Arts demonstration. This event will be held at the Great Hall, 639 Washington Street, in the Codman Sq. area of Dorchester. 6:30 P.M.

April 26

Earth First! Roadshow in Boston. Come learn about the history and campaigns (strategies, skills, lessons learned) of a movement for ecological defense that's been active for 30 years. Workshops starting at 3pm, music starting at 7pm. All at

the Lucy Parsons Center.

www.earthfirstroadshow.wordpress.org

April 26

Bhopal Gas Tragedy Survivors from India visit Boston. 2 pm-4 pm, MIT room 54-100 (Green Building aka Earth and Planetary Sciences). Dynamic youth leaders, 16 year old Sarita Malviya and Safreen Rafat Khan, will travel from their homes in Bhopal, India to the US and Canada to mark the 25th. Anniversary of the Bhopal Chemical Disaster. Free and open to the public. Contact: Umang Kumar (umkumar@gmail.com)

April 28

Workers Memorial Day Commemoration, 12-1:15pm. Massachusetts State House, Beacon St. and Park St., Boston, MA

Mourn for the Dead, Fight for the Living. Join us as we remember those who lost their lives, were injured or made ill on the job and renew our call for strong workplace safety protections and swift enforcement. Breakfast for families of fallen workers, 10:30 AM, State House, Room 511. Sponsored by MassCOSH, Mass. AFL-CIO and Greater Boston Labor Council.

May 1

International Workers' Day. Celebrate workers' history. Go on strike, or call in sick, and we'll see you on the streets. This year's march will be in Everett. Join BAAM and our socialist and communist allies for an **Anti-Capitalist Contingent** at 1:30pm at the intersection of Meridian St. and Princeton St. in East Boston (near the Maverick T station). Anarchists, wear your bandannas proudly around your neck, we have no need to hide our faces on May Day this year! Remember the Haymarket Martyrs, but fight like hell for the workers of the world today.

May 2

Wake Up the Earth: An annual celebration of May and community, organized by Spontaneous Celebrations. The Festival began in 1979 when a group of local neighbors and activist banded together to stop the Interstate 95 expansion into Jamaica Plain and is a celebration of what can be accomplished when people of all traditions, cultures, ages, and beliefs come

Spanish anarchists depart for the front, Barcelona - 1936



CALENDAR: GET INVOLVED

together. 11:00am-5:00pm at the Southwest Corridor Park, adjacent to the Stony Brook T stop. BAAM will hold our annual **Reviving Radical Roots anarchist kids games**, and our first **Anarchist Picnic** of the year, featuring a puppet show and the remembrance of the Haymarket Martyrs. Look for the black flags and the awesome kids games.

May 7

Ice Cream Social and Intro to Prisoner Support. Always wanted to try prisoner support but didn't know where to start? Join the Boston Anarchist Black Cross for a fun event! At the Papercut Zine library. 7:30

May 9

George and Julius in Concert. 7-9 pm at the Community Church of Boston, 565 Boylston Street, Boston. \$10 suggested donation. Performing a variety of original songs and favorites from the past century of folk music, George Mann and Julius Margolin combine social and labor history with songs and a dose of slapstick wherever they perform. Sponsored by the Boston IWW (Industrial Workers of the World). Proceeds will benefit the defense of Providence IWW members Alex Svoboda and Jason Friedmutter. Contact Steve Kellerman at 617-469-5162 <http://georgeandjulius.com>

May 16 and 17

Montreal's 10th Annual Anarchist Bookfair at the CEDA, 2515 Delisle, a short walk from Lionel-Groulx metro). Part of the month-long Festival of Anarchy,

throughout the month of May 2009. These events bring together anarchist ideas and practice, through words, images, music, theater and day-to-day struggles for justice, dignity and collective liberation. All are welcome. The bookfair principles: <http://www.anarchistbookfair.ca/en/node/4>

May 23-25

8th Northeast Anarchist Network Assembly, in Ithaca, NY. Details to come. Learn more at: [ww.NeAnarchist.Net](http://www.NeAnarchist.Net)

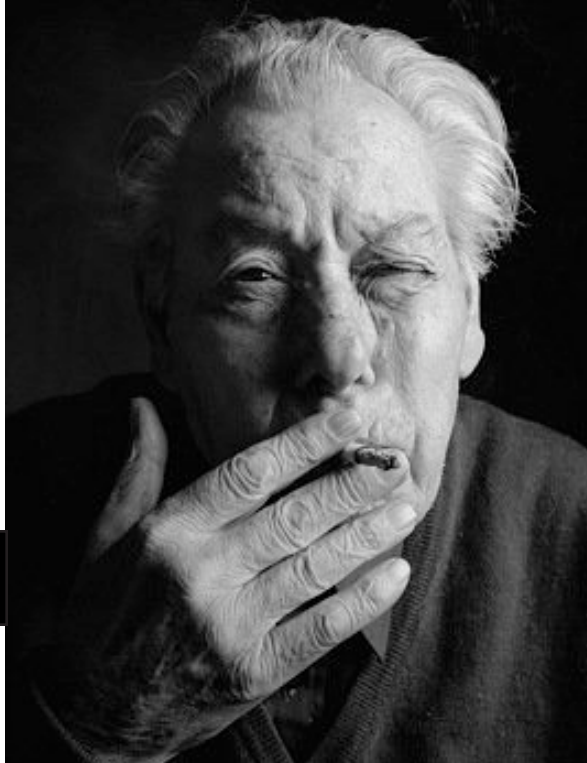
1921-2009

Abel Paz (born August 12, 1921. -Died April 13, 2009) was a Spanish anarchist, former combatant and historian.

Abel Paz was the pen name of Diego Camacho. He was born in Almería in 1921, and moved with his family to Barcelona in 1929. In 1935 he started work in the textile industry and joined the Confederación Nacional del Trabajo (CNT).

In July 1936, with the start of the Spanish Civil War and Spanish revolution he joined the anarchist Durruti Column. As well as fighting on the Aragon front, he fought in the Barcelona May Events of 1937.

Abel Paz



After the fall of Catalonia in January 1939, he went into exile in France, where he was interned. During the 1940s he fought both in the French resistance to Hitler and the Spanish Anarchist resistance to Franco.

He is the author of numerous works on anarchist history, the most important being his biography of Buenaventura Durruti which has appeared in several editions, and numerous languages.

Obituary from Infoshop.org

HELP US SAVE TREES! (PAPER AND MONEY) FOR A FREE EMAIL SUBSCRIPTION, CONTACT JAKE: TRENCHESFULLOFPOETS@RISEUP.NET

Contributors to this month's issue:

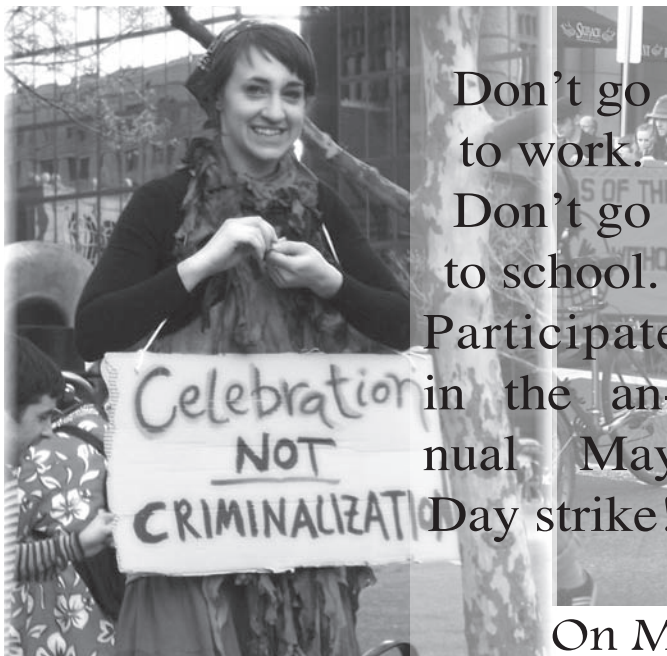
-Adrienne
-Clara
-JB Infernal
-Jake Carman
-Jeff Reinhardt
-Sublett



What is Anarchism?

Anarchism is the theory and practice of a human society organizing without hierarchy, authority and oppression. This means that all people have equal access to the decision-making process and to the products of their collective labor. Anarchy can be described as true, direct democracy. It is horizontal: i.e. workers working together without bosses, neighbors organizing housing and neighborhoods without landlords, and people making decisions without politicians. There are many different ideas on how to get there and what exactly it will look like. We can talk all we want, but only a truly free and revolutionary people will be able to decide what their revolution will look like. So comrades, let's get to work!

WWW.BAAMBOSTON.ORG



Don't go
to work.
Don't go
to school.
Participate
in the an-
nual May
Day strike!



May 1st

On May 1st, March for Migrant workers rights on **International Workers Day**, Glendale Park, Elm St., Everett, MA 4:30 pm. March from Central Square, East Boston at 2:00 pm, or from Everett City Hall 2:30 pm to Chelsea City Hall for a 3:30-5:30 PM Rally/Cultural Celebration Join BAAM and the **Anti-Capitalist Contingent** 1:30pm at the intersection of Meridian St. and Princeton St. in East Boston (near the Maverick T station).

Celebrate May Day

On May 2nd, come to **Wake up the Earth**, an annual celebration of May and community, organized by Spontaneous Celebrations. 11:00am-5:00pm at the Southwest Corridor Park, adjacent to the Stony Brook T stop. Join BAAM at Wake Up The Earth with our annual **Reviving Radical Roots** anarchist kids games, and our first **Anarchist Picnic** of the year, featuring a puppet show and the remembrance of the Haymarket Martyrs. Look for the black flags and the awesome kids games.



Wake Up
The Earth
May 2nd